national disgrace. Such was the situation in the autumn of 1913, when we were planning a new S-D publication in Irkutsk.

I was going over copy for the first issue of the *Siberian Word*, trying to inject more punch into it, when one of our contributors came to me excitedly. He had heard the new archbishop, Serafim, preach on the Beilis affair in the cathedral and brought me an almost verbatim report of his sermon. It was dynamite. I asked him to check his text with some others who had attended the church service. In the evening he returned with a corrected script. The transcript seemed reliable but out of keeping with conventional ecclesiastic language, which was usually embellished with Slavic and archaic words used by churchmen in Russia. So I obliged the Very Reverend Serafim by rewriting his sermon in a style appropriate to his high office.

The sermon began with the statement that the trial of Beilis had solved the mystery of the disappearance of Christian children each year on the eve of the Jewish Passover. It had proved that these innocent children were kidnaped and murdered by the Jews for their diabolic rites. The Archbishop also declared that the use of Christian blood was not the sole misdeed of the Jews and enumerated their other crimes: thievery, forgery, revolution. The sermon ended by extolling the virtuous Russian people and the Holy Orthodox Church in contrast with the Jewish people and their unholy synagogue damned by the Lord.

I added a brief introduction and a concluding note to this oration. In the first, I said that the Archbishop had wisely chosen the subject for his sermon: no other question agitated all decent people in the nation more than did the Bloody Slander. "Here is the authentic voice of the Church, and we regret that the cathedral was not large enough to house all the people who should have heard the sermon. The *Siberian Word* therefore presents this gem of ecclesiastic piety and wisdom to its readers." In the concluding note I pointed out that there was only one weakness in the sermon: Since the court had not yet convicted Beilis and there was no evidence that he had abducted and murdered the Christian child, the Archbishop might have violated the Lord's commandment: "Thou shalt not bear false witness against thy neighbor."

The issue of the *Siberian Word*, with the sermon on the front page, had the effect of a bomb explosion. All copies were sold out by noon, and by evening single copies were being resold for five or ten rubles apiece. The Archbishop rushed to the Governor to demand reprisals against the newspaper. The Governor asked whether the sermon was reproduced correctly. "Yes," the Archbishop admitted. "The scoundrels planted their spies in my cathedral."

The Governor took the newspaper to Kniazev. "The sermon *is* sac-